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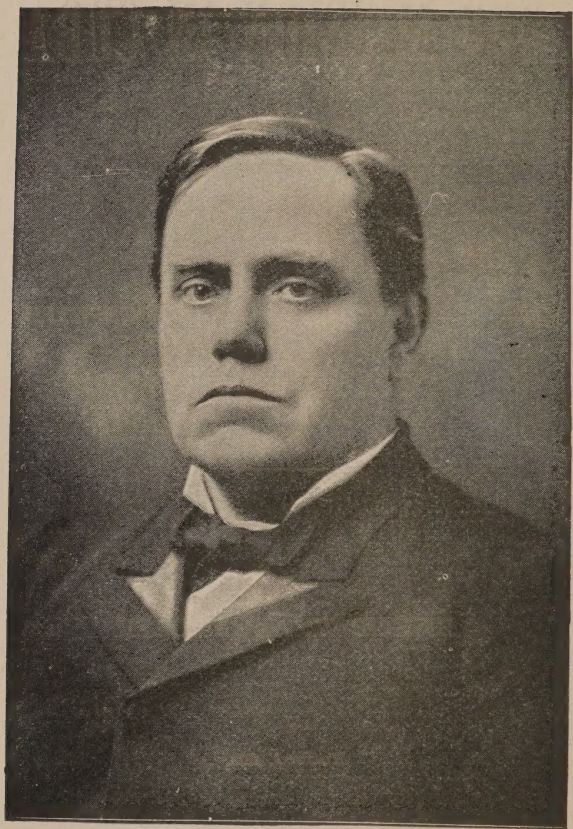
OUR MISSION IN CUBA

PREPARED FOR USE IN CONNECTION WITH
"ADVANCE IN THE ANTILLES"

By
BISHOP W. A. CANDLER

Revised, 1913.

EDUCATIONAL DEPARTMENT OF THE BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
NASHVILLE, TENNESSEE



BISHOP WARREN A. CANDLER.

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FOREWORD.

IN May, 1912, an agreement was made between the Board of Missions and the Epworth League Board according to which, in so far as it was consistent with their other missionary obligations, the Epworth Leagues were to take up as their specials in missionary support the mission of our Church in the island of Cuba. This agreement happily accorded with the plans of the Educational Department of the Board of Missions, which had chosen for the textbook in mission study for the year "Advance in the Antilles," by Dr. Howard B. Grose. According to the policy of the Missionary Education Movement, the publishers, that book tells of the country, the people, and of the missions in general, but does not go into any sort of detailed statement of the work of any particular denomination. In order, therefore, to supplement the statements of "Advance in the Antilles," Bishop W. A. Candler was asked to prepare a full statement of the conditions and needs of our special mission in Cuba. That paper is presented in this pamphlet. We were fortunate in being able to get this pamphlet written by Bishop Candler. He has been in charge of the Cuban Mission from its inception, has visited it, loved it, written for it, talked for it, raised hundreds and thousands of dollars for it, made the hearts of the people glow in

its interest; and this appeal, as it is, to the young heart of the Church, for a crying need, a great, an immediate opportunity, nobody could have written so well as he. A copy of this pamphlet will go with every copy of "Advance in the Antilles," furnished free by the Educational Department of the Board of Missions. It is intended that this paper shall be taken as a supplementary chapter in the Mission Study Course, and that it be presented at the end of the section on Cuba; or, if the section on Porto Rico is taken, that this supplement be presented at the end of the book. We have no mission in Porto Rico, and our wish is that in the Mission Study Course the closing hour be given to this study of our mission in Cuba and its needs.

At the time of the issuance of this second edition of "Our Mission in Cuba" the Leagues have in many cases completed the study of "Advance in the Antilles," but in many cases they have either used some other textbook for their mission study or have not conducted special classes at all. In either case, whether a new textbook is chosen for this year or "Advance in the Antilles" is now taken up for the first time, this pamphlet should be made the basis of a missionary meeting in the interest of the Cuba Special. A second time has the Board of Missions committed to the Epworth League this task, and again the Epworth League has undertaken it. Bishop Candler's pamphlet is therefore again sent forth with prayers and faith that our Leagues may come nobly to the help of the Mission Board of our Church.

E. H. R.

OUR MISSION IN CUBA.

I. CUBA AS A MISSION FIELD OF PROTESTANTISM.

Location and Area. Cuba, the largest of the Antilles, at its nearest point is no more than ninety miles from Key West, Fla. The island is about seven hundred and fifty miles long, with an average width of fifty miles, and has an area of about 43,220 square miles. It is a little larger than Ireland and not so large as England.

Population. At the close of the Spanish-American War the population of Cuba numbered about 1,600,000 souls, but it has grown now to about 2,200,000. A great many people from the United States have gone to live on the island since the war, and a far greater number of immigrants have come from Spain and the Canary Islands. The proportion of the white people to the negroes in Cuba is about two to one—about the same as that of the State of Louisiana.

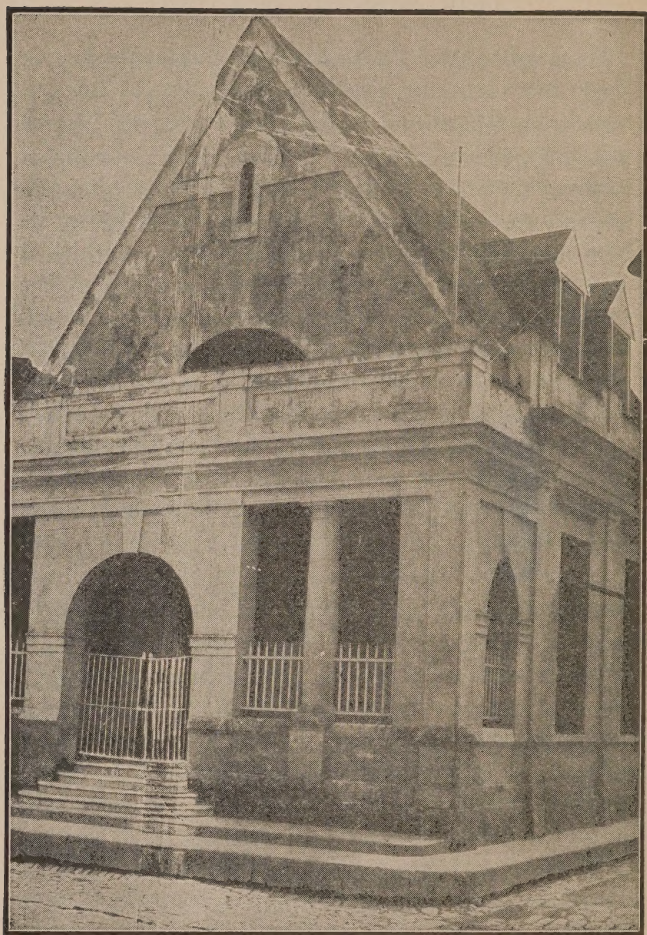
Religion. In common with all the other lands of Latin America, the religion of the Cuban people has been Roman Catholicism. The Reformation, which affected so benignly the nations of Northern Europe, was arrested in Spain, and hence its influence did not extend to the dependencies of Spain in the New World.

By consequence Latin America has not known the progress and prosperity of North America. The English colonies, which have grown into the United States of America, are now more wealthy and powerful than all Latin America combined; and this is not the result of the superiority of Anglo-Saxon blood to Latin blood, as some erroneously suppose. All history contradicts such a notion. The difference has been far more a matter of religion than a matter of race. Give the Latin-American peoples the enlightening and quickening influences of evangelical Christianity, and they will show themselves strong and prosperous. Their advancement has been delayed by the burden of superstition and priestcraft which they have had to carry. The coming of Protestant missions into these belated lands is nothing more nor less than the coming of the life-giving reformation to their shores.

America's Double Debt. Politically, the United States guards their republican institutions against monarchical encroachments by what is called the "Monroe Doctrine," and correspondingly the Protestant Churches of the United States owe them brotherly help in securing their religious freedom by carrying to them the open Bible and the preached Word. This debt they owe to Cuba in an especial degree. Our nation helped to liberate Cuba from Spanish oppression, but our duty will be but half done until our Churches help the Cuban people to escape the thralldom of Romanism without falling into the worse evil of religionlessness.

Romanism and Protestantism Contrasted. Already there has been a great falling away of the Cubans from Romanism. The Roman Catholic Church was so long identified with Spanish rule in Cuba that it incurred the hostility of the people. This fact, together with the fact that Romanism has been losing its hold upon the people of all the countries in which it was once so powerful, explains why so many of the Cuban people are no longer attached to it. It should be remembered always that the Romanism which has prevailed in lands where it was not confronted by Protestantism is by no means the Romanism which is found in most sections of our own country. Romanism as we see it in the United States can hardly be defended as a pure form of Christianity. In Latin America it has been far more impure, and it can never regain its power in those lands, least of all in Cuba. If, therefore, the Cuban people are to be saved from infidelity and godlessness, they must be rescued by the evangelization of a warm, zealous, pure Protestantism. This matter deeply concerns us; for when a people throws off the rule of a monarchy at the same time it renounces absolutism in religion, it is in danger of running into the ruin of habitual revolutionariness. Such was the case with France and such is the peril of all Latin America.

To Save a Nation. We must give Cuba the benefits of the long-delayed reformation in order to save the Cuban nation. Our government has pledged to all the world good order in Cuba. But orderly government



LA TRINIDAD CHURCH, MATANZAS, CUBA.

cannot be secured by force of arms and repeated interventions; it must be secured by the highest religious motives filling the hearts and controlling the lives of the people. Good government must be found in faith. Lamartine points out this fact with reference to his own loved France, saying: "I know, and I sigh when I think of it, that hitherto the French people have been the least religious of all the nations of Europe. . . . The republic of these men without a God was quickly stranded. The liberty won by so much heroism and so much genius did not find in France a conscience to shelter it, a God to revenge it, a people to defend it against that atheism which was called glory." If we wish to save the "Pearl of the Antilles" from a similar doom, we must, with all haste, propagate in Cuba the only religion that can sustain republican institutions. If we wish to see to the south of us this beautiful island filled with a tranquil, peaceful, and prosperous people, having no need of costly and irritating interventions, we must give to the Cuban people evangelical Churches and the religion of the Bible. In this solemn matter our duty and our interest coincide. To enlighten and evangelize Cuba should be our joy; to enslave Cuba, or to allow any other power, political or ecclesiastical, to enslave Cuba, should have no place in all our thoughts. The intervention which is least expensive and most blessed is the brotherly and Christian intervention of the gospel of peace under the leadership of the Prince of Peace.

To Save Cuba's Neighbors. An additional fact, which should commend Cuba as a mission field to the consideration of the Protestant Churches of the United States, is the probable effect which its evangelization would have on people beyond its own limits. Spaniards and Canary Islanders come to Cuba in great numbers during "the grinding season" to help the sugar planters, and many of them return whence they come when the season has passed. Others, for other reasons, come and go between these lands and the island. Still others, who are permanent residents of Cuba, have kindred in Spain and in the Canary Islands with whom they are in constant communication, and the same is true of some who have kindred in other lands in Latin America. Through these connections any great religious movement in Cuba must inevitably affect other lands. A case in point was the conversion of a Colombian in our church at Matanzas. He had come to Cuba to teach music, leaving his parents and brothers and sisters at Bogata. Attracted by the congregational singing in our church, he entered the building and remained through the entire service. The truth of the gospel which was preached wrought conviction in his soul and he was gloriously converted. It was pitiful to hear him beg the authorities of the Church, when the annual meeting of the Cuban Mission was held in Matanzas, to send missionaries to his native city of Bogata that his family and friends might be brought to Christ. He was inexpressibly sad when he was told that the Mission Board had not the means to open work

there, and said: "I will do all I can by my letters and prayers until I am able to go back and tell them for myself of Jesus and his love." There are others in Cuba like him.

To Prove the Gospel. Moreover, the redemption of Cuba would be an exemplification of the saving power of the gospel, which could not fail to influence most powerfully all of the West Indies. The holy flame of religious life and truth would spread from island to island until the entire group would be encompassed by it. For these and other reasons the Protestant Churches of the United States should evangelize Cuba without delay, not approaching the Cuban people in an arrogant spirit of assumed racial superiority, but in the spirit of Christian humility and brotherly kindness, assuring them that the gospel which has been the power of God unto our salvation will, if accepted by them, be the same blessed power for their salvation. To this work our Church has a special call imposing upon it great obligations.

2. CUBA AS A MISSION FIELD OF METHODISM.

Ours the Only Methodism in the Field. At the close of the Spanish-American War the island of Cuba was left by agreement to the Methodist Episcopal Church, South, to do all that Methodism is called to do there. No other Methodism is there, nor will any other Methodist Church enter that field. Whatever mission Methodism may have in Cuba, our Church alone must fulfill. If we should fail in China, Korea, or Japan, or

if we should for any cause withdraw from any of those fields, there would remain some other Methodist Church to carry on the work. But such is not the case in Cuba. We must do the Methodist work there, if it is to be done at all.

Our Peculiar Advantages.

Doctrine and Temperament. And we have many advantages in doing it. We are exempt from the disadvantage under which our Baptist brethren labor by reason of their refusal to baptize children and to baptize by any other form than immersion. The fervency of Methodism commends it above Presbyterianism to the Cuban mind. Nor is it suspected of being another form of Romanism, as is sometimes the case with Churches in which priests execute elaborate rituals.

Coextensive with the Island. Then, too, our work extends throughout the island, as is not the case with the work of some other Churches. The Northern Baptists confine their work to the two provinces of Camaguey and Santiago, in the eastern part of the island, while the Southern Baptists occupy the four provinces of Santa Clara, Matanzas, Havana, and Pinar del Rio, in the central and western parts. The Northern Presbyterians labor in the western and central sections, and the Southern Presbyterians, with headquarters at Cardenas, confine their work to the northeastern coast of Cuba, in the main within the provinces of Santa Clara and Matanzas. The Protestant Episcopal Church has a missionary bishop in Cuba, but its stations are far less numerous than ours and its

Church membership is not nearly so large. The Quakers are few in number and the Congregationalists have abandoned the field, having turned over such work as they had to the Northern Presbyterians.

Membership and Ministry. The membership of our Church in Cuba amounts to nearly or quite one-third of all the members of all the Protestant Churches on the island, and our stations are found in every province. We have churches in Pinar del Rio, Havana, Matanzas, Santa Clara, Camaguey, and Santiago, the six provincial capitals, and in Cardenas, Cienfuegos, and Guantánamo, three of the larger cities which are not provincial capitals, besides churches which we have in many of the smaller cities and towns, such as Rincon, Santiago de las Vegas, Hoyo Colorado, Alacranes, Corral Falso, Jovellanos, Colon, Fomento, La Gloria, Bartle, Antilla, Rio Seco, Caimanera, Baracoa, etc. In the Isle of Pines, which is a dependency of Cuba, we have several English-speaking congregations. Methodism is thus present in every part of Cuba, having in its mission twenty-four pastoral charges served by thirteen missionaries and fifteen native preachers. There are three districts—the Western, the Central, and the Eastern—presided over by three superintendents, whose work corresponds somewhat to the work of presiding elders in our country. Our work being thus extended to every part of the island, and having such a ministerial supply and such a large Church membership, there rests upon our Church a responsibility for the evangelization of Cuba greater than that on any other Protestant Church in the

United States. What we do, or fail to do, must greatly affect the religious welfare of the Cuban people, if Protestantism has any mission to them. As goes the cause of Methodism in the island, so will go the work of Protestantism there. Our obligation is too great and serious for boasting; it must be recognized, accepted, and fully discharged in the fear of God and the love of man.

3. EARLY HISTORY OF OUR MISSION IN CUBA.

Prior to the Spanish-American War. For many years prior to the war between Spain and the United States our Church had, as it still has, missions for the benefit of the Cubans in Key West and Tampa, Fla. A short time before the war, work was undertaken in Havana with encouraging prospects for success. But the perturbed conditions which soon followed well-nigh destroyed it.

Subsequent Expansion. At the close of the war, after the siege of Havana, we had only a handful of members, worshiping in a small house on Concordia Street which was rented for their use. Our Church did not own an inch of ground nor a building on the island. It was necessary, therefore, to reorganize the work and to project the mission on larger lines. Accordingly, work was undertaken with two preachers in Havana, where previously we had but one; and a preacher was sent to each of the cities of Matanzas, Cienfuegos, and Santiago. A school was opened in Havana by the Parent Board of Missions, and another



FIRST METHODIST CONFERENCE IN CUBA.

was opened by the Woman's Board in Santiago, which was subsequently removed to Havana and still later carried to Cienfuegos, where it is now housed in a beautiful building and is presided over by the same Principal whom it has had from the beginning, Miss Hattie G. Carson. Early in the year 1899 the Woman's Board opened another school in Matanzas, the Irene Toland School, where it remains until now in a most flourishing condition under the direction of Miss Rebecca Toland. These two schools, the Eliza Bowman at Cienfuegos and the Irene Toland at Matanzas, date from the beginning of the work in Cuba after the war, and they are the only two schools founded by the Woman's Board in Cuba.

Difficulties in the Way of Further Progress.

From the stations mentioned the work rapidly extended, after the war, to smaller towns and cities until now, as we have seen, our churches are found in every part of the island. Many more places might have been occupied successfully by us if there had been available men and money enough. The people of other towns and villages continue to call us to come to their help; but we have not been able to open any new work since we entered the old town of Baracoa in 1908. We can do little in Cuba without suitable church buildings. Poor, rented buildings make an unfavorable impression for our work, while they furnish wholly inadequate quarters for it. It is almost useless to undertake work where we cannot quickly provide a good church building. Confronted by Romanism intrenched in houses

built at great cost by the public treasury when it was the established religion of Cuba, we cannot hope to do the best work in establishing Protestantism without respectable houses of worship. Wherever we have had good houses we have had success, and our work has been established on the firmest basis. Many other stations might be opened if we had the means to build houses and to support pastors.

4. THE SPIRIT OF SELF-SUPPORT IN THE CUBAN MISSION.

Liberality of the Native Church. Our people in Cuba have shown a most commendable spirit of self-support. Many of them are quite poor, but all are liberal with such means as they have. Already there are two self-supporting charges, and the annual collections in all the charges for the support of the ministry amount to about \$2,000. The sum collected for domestic missions on the field is nearly \$3,000 a year, and about \$700 is collected annually for Church extension. The total collections for all objects, including tuition fees in the schools, amount to about \$14,000. The Cuban Mission is our youngest foreign mission, and it should be said of it that no mission of our Church has ever shown such a marked disposition toward self-support during the first ten years of its history. If the Church in the United States will lend a helping hand, the Cuban Mission will soon grow to the proportions of an Annual Conference. Its growth has been rapid despite many hindrances.

5. OUR ENGLISH-SPEAKING CONGREGATIONS IN CUBA.

Immigrant Colonies on the Island. Since the Spanish-American War many people from the United States, Canada, and other English-speaking nations have gone to Cuba to live. There are a number of English-speaking colonies in which these people are grouped together, besides many isolated individuals scattered throughout the island. There are several colonies in the Isle of Pines, and we have excellent congregations on that island to which so many Americans have gone. We have another English-speaking congregation at Herradura, in the Pinar del Rio Province, and at La Gloria and Bartle, in the Camaguey Province, we have two more. In the city of Havana and in the city of Camaguey we have American congregations also.

Their Spiritual Destitution. The spiritual needs of our fellow-countrymen in Cuba should make a strong appeal to our consideration. They are away from the land of their nativity, in small groups scarcely able to provide churches for themselves, yet needing most urgently religious privileges. The temptations which beset foreigners in all lands beset our people in Cuba especially. It is a Sabbathless land; at least there is no such Sabbath as we know in the United States. It is a tropical country, with all that fact means to mind and morals. The Romanism of Cuba is not satisfactory even to American Romanists going there to live, and it repels all others. In view of all these facts, it behooves

us to make provision for the spiritual welfare of the Americans in Cuba as well as to carry the religion of the Bible to the Cuban people.

6. OUR SCHOOLS IN CUBA.

Methodism's Educational Policy. Methodism from the first, at home and abroad, has had a care for the enlightenment of the people. It is most natural that such should be the case. Romanism withholds the Bible from the people and denies them the right of private judgment in its interpretation. Hence it has little motive to educate the masses except in such things as make for ecclesiastical domination of them. But Protestantism is under the highest obligation to enlighten the people. It offers them the open Bible, and says: "Read it and understand it for yourselves. It is a Book safe in the hands of all the people. It is a popular Book, not a technical and abstruse treatise." But how shall they read if they be not taught? and how shall they understand if they remain in ignorance? Accordingly, all the Protestant Churches, from the days of the Reformation until now, have engaged in the work of education. The German reformers founded schools. So did Knox in Scotland, and so did the English reformers in England. So also did John Wesley and the early Methodists. Kingswood School antedates the class meeting.

The Need for Educational Missions. On a foreign mission field schools are indispensable. Without them a native ministry competent for the work is im-

possible, and without a competent native ministry no nation can be evangelized successfully. And the need for trained laymen is nearly as urgent.

Candler College, Havana. In Cuba these needs have been recognized, and provision has been made for them as far as has been possible with the means available. In Havana we have Candler College, the institution in which our Cuban preachers are educated. Its patronage has been good from the first, and now it far outruns the capacity of the school to care of it. The President reports: "The college has had to turn away more applicants for board than the limited space allows us to take, and, to our sorrow, we have had to refuse nearly forty day pupils for the same reason—lack of room." The matriculates in the school last year numbered one hundred and seventy-nine, and the number would have gone far beyond two hundred if there had been room in the school for all who desired to attend it.

The Irene Toland School. In Matanzas is located the Irene Toland School, a boarding school for girls. It is housed now in a beautiful building of its own, after remaining many years in rented quarters, and it is doing great good. Among its pupils have been the daughters of the late President of the Cuban Republic, Hon. Thomas Estrada de Palma.

The Eliza Bowman School. The Eliza Bowman School, in Cienfuegos, is another boarding school for girls, which was founded and is sustained by the Woman's Foreign Mission Board of our Church. It also is

now no longer a renter, but has a good building of its own, filled with a large number of pupils. In Camaguey and in Bartle also we have schools, and there are smaller schools kept open at other points in the island. The work done in the schools has yielded much fruit in increasing and improving the membership of the Churches.

7. THE URGENT NEEDS OF OUR CUBAN MISSION.

It is a sure mark of a growing mission that its needs are many. A dead mission needs nothing but decent burial, but a prosperous mission develops new needs daily. There are many in the Cuban Mission, but it will be sufficient to mention the most urgent.

(1) **Increased Facilities in Havana.** Our work in Havana sorely needs enlargement. In the capital and its suburbs live above 300,000—nearly one-sixth of the total population of the island. We have not yet built in the city one good church, nor have we a suitable building for our growing school there.

A Well-Begun but Unfinished Task.—In the first edition of this pamphlet there was included among the urgent needs of our Cuba Mission the building of Candler College. The following paragraph indicated the urgent need for enlarged equipment as a means of self-preservation, to say nothing of the progress of the mission in this great, beautiful city of Romish superstition and tropical luxury:

Early in the history of our work in Havana we bought three lots with houses on them, all adjoining. The houses were

originally designed and used for residences. By rearranging the partitions in these buildings, pulling down a wall in one place and building one up at another, we have provided, or have undertaken to provide, a chapel for our American congregation, a chapel for our Cuban congregation, recitation halls for the school, sleeping rooms for the boarding pupils of the school, a residence for the President of the college, and a parsonage for the pastor of the Cuban congregation. Such a crowding of work has been uncomfortable to our workers and injurious to our cause. It has been necessary to rent a house for the pastor of the American congregation—a heavy expense for which at the end of the year we have nothing to show—which would not be the case if the money thus expended went toward the purchase of other property or the improvement of the property we have.

Over against the pressing need thus represented there had stood for several years the offer by a generous layman of \$15,000 for the building of the quarters for the school elsewhere in the city, on condition that the Board of Missions appropriate a like amount for the purpose. The Board of Missions, burdened with the rapidly expanding work in all our mission fields, had been compelled reluctantly to allow the work in Havana to remain in this cramped condition, the generous proposal unmet, simply because the money could not be found with which to meet it. One of the achievements of the League during 1912 has been the raising of a sufficient sum to enable the Board of Missions to undertake the building. The college is a fact. It rises in beauty and completeness upon the site chosen and purchased for it several years ago, a campus of five

acres on the Buena Vista Heights. The annual drain of money to pay rent has been stopped; the old buildings are now available for residence of our missionaries and chapel work in the city and the college—the greatest need of the mission is an accomplished fact through the work of the Epworth League. But a larger sum than was estimated has been expended. The



PASTOR AND EPWORTH LEAGUE CABINET, CIENFUEGOS, CUBA.

generous layman has increased his gift by five thousand dollars; the Leagues have not fully provided the balance. *Candler College is a fact by reason of the faith the Board of Missions has in the Leagues*, a faith thus far justified. They will not fail to do the rest.

A Suitable Church Building Necessary.—We need a

good church building in Havana, erected on architectural lines comporting with the forms commonly used for Church purposes. Old residences remodeled do not make a favorable impression on the minds of people who have been accustomed to associate religious worship with impressive cathedrals and stately temples. Such inadequate buildings impart to them the idea of something cheap and second-class. The Presbyterians have a beautiful church in Havana, which was made possible by the generosity of one good woman. The Episcopalians have a cathedral tasteful and commodious. The Baptists bought, before the war, the Jane Theater Building, in which there is a large auditorium, besides rooms which yield an income from rents for commercial purposes. Our mission is the best located and the worst housed of any mission in Havana. We have fine lots in the very best part of the city, but the buildings on them are wholly unsuitable to the work we propose to do. No Protestant Church in Havana has so many members as has our Church. We ought to give them at least one good house of worship. What is needed cannot be built for less than \$25,000 or \$30,000, and that sum should surprise no one. Into what city of 300,000 inhabitants in the United States could Methodism make a successful entry with a building costing less?

(2) **A Church Building at Abreus.** We have an unhoused congregation at Abreus, a thriving town not far from Cienfuegos, which should have a church costing not less than \$1,500. A lot upon which to build

it and several hundred dollars can be had there. A fund of \$1,000 from the Church in the United States would secure the building required, and this amount the Alabama Leaguers are undertaking to raise, as they made possible the churches at Corral Falso and Alacranes in former years.

(3) **A New Church at Camaguey.** A new church is urgently needed at Camaguey. The remodeled tenement in which our people worship there is both very small and utterly unsuitable. At a recent meeting there one thousand men attended the service, and it was necessary to secure the use of the theater for the occasion. The chapel we have is not large enough to seat comfortably the present membership of the Camaguey Church, not to mention furnishing room for others in the city who need the ministrations of Methodism. Camaguey is a city of about 30,000 inhabitants, and a suitable church would cost not less than \$10,000.

(4) **A School in the Eastern District.** Cuba being seven hundred miles in length, we must have a good school in the eastern end of the island in order to conserve our work in that section. The schools in Cienfuegos, Matanzas, and Havana are too remote to serve the needs of the Eastern District. We have had a school in Camaguey, conducted in a rented house poorly adapted to school purposes. We are offered forty acres of land in the neighboring town of Bartle, where there is a colony of Canadians and where we have an English-speaking congregation whose pastor has been making a part of his support by teaching the school in

the town. The condition of the gift is that we erect a school building to cost not less than \$6,000. Such a sum would give our Church a most excellent and valuable property. A good boarding school at Bartle would serve well the Eastern District, even though the school at Camaguey were closed. It is certain that school property must be secured at either Camaguey or Bartle, or the Eastern District must be left without such a school as it needs. The latter alternative should not be considered for a moment.

(5) **Equipment at Antilla.** Nipe Bay is the finest port in Cuba. It has been of little use in former times, because it lacked railway connections with the interior of the island. That difficulty has been removed, and now the largest ships from New York and other ports touch there regularly. By consequence a most prosperous little city has sprung up—Antilla. It is growing rapidly and will soon be a considerable city. There our Church is offered a fine lot if a house of worship is erected on it at an early day to cost \$3,000. A better house than that will be required before many years, but with \$3,000 a good beginning can be made. Already we have a fine congregation in Antilla. With the new church it would be still more prosperous. To this enterprise the Board of Church Extension has promised \$1,000 and the Board of Missions \$1,000. The remainder of the \$3,000 is most urgently needed without delay. The opportunity there should not be imperiled by needless waiting to build.

(6) **More Workers.** The annual appropriation for

the Cuban Mission should be increased by the amount of \$3,000. At present the force of preachers engaged, including both missionaries and native preachers, is insufficient for the needs of the field.

8. HOW TO HELP.

We have come now to the close of the Study Course on Cuba, and in this paragraph we wish to ask as sharply as possible: What are we going to do about it? The hearts of those who have taken this study must be glowing, and you must be eager to do something to help Cuba. Would you like to do something at once? and would you like to help your League do something? If so, a plan is here presented.

Agreement between the Board of Missions and the Epworth League Board. It is agreed that the Epworth League shall assume responsibility for raising the entire budget for our Cuban Mission for 1913. The amount of the budget will be fifty thousand dollars. This figure includes advance work as well as the maintenance of existing enterprises.

Appropriation of Funds. It is agreed that no funds are to be appropriated until they are actually paid in, and that no appropriation shall be made except by the Board of Missions at its annual meeting. If the amount raised by the Leagues does not equal the specified budget of \$50,000, the required balance is to be appropriated out of the regular income of the Board of Missions. If the amount raised by the League is in excess of the specified budget, the surplus shall be devoted to advance work in China.

Relation to Assessments. It is to be clearly understood that this budget of \$50,000 is to be raised by the League Chapters as a special missionary offering, apart from the regular assessments against the pastoral charges, and to be credited separately. In order, however, to enable Annual Conferences and districts to be listed in the paid-up column, the amounts raised by Leaguers may be included in the aggregate of Annual Conference and District Conference assessments. It is also important to understand that all Leaguers are expected, first of all, to do their rightful part toward paying the regular assessment against their local Churches, their offerings for the League special being considered over and above these binding obligations.

Method of Procedure for Local Chapters. The special is to be submitted to the Leagues in the form of five thousand shares of \$10 each. Certificates of shares are to be sent from the Mission Rooms to all the League Chapters, according to the amount of the special each assumes and pays. The method of raising the amount in the League Chapters is to be, as far as possible, by monthly offerings. Subscription cards and envelopes have been prepared at the expense of the Mission Rooms, and will be furnished free of cost to all Epworth Leagues undertaking the special.

For complete information regarding the plan, address Rev. E. H. Rawlings, 810 Broadway, Nashville, Tenn.

Will you help your League lift its end of the finest task that the League has undertaken in all its history?

The Educational Department of the Board of Missions is exceedingly anxious to have a report of every Mission Study Class in the Church. If your class has not already been reported, please send in your enrollment card at once to Rev. E. H. Rawlings, Educational Secretary, Board of Missions, 810 Broadway, Nashville, Tenn. Special booklets are sent free to leaders of these study classes, a manual on the organization and conduct of the class, and a carefully prepared pamphlet of suggestions to the leader of the study of a particular book. If your teacher has these helps, kindly note this fact in sending in your report, so that we may not duplicate supplies already sent from this office.

